

PHRASEOLOGICAL UNITS RELATED TO EDUCATION IN ENGLISH AND UZBEK LANGUAGES

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Abstract

This article examines phraseological units related to education in English and Uzbek languages, analyzing their meanings, cultural significance, and linguistic characteristics. The study reveals that English idioms often emphasize the effort and struggle involved in learning, while Uzbek phraseology highlights wisdom, moral development, and teacher respect. A comparative analysis demonstrates similarities and differences, reflecting distinct cultural attitudes toward education. Understanding these phraseological units enhances cross-cultural communication and contributes to linguistic studies.

Keywords: Phraseological units, education, idioms, English language, Uzbek language, comparative analysis, culture, wisdom, learning, knowledge.

Introduction

Phraseological units related to education in English and Uzbek languages serve as linguistic reflections of cultural values and historical perspectives on learning. These idiomatic expressions convey attitudes toward knowledge acquisition, the learning process, and the role of education in personal and societal development. A comparative analysis of these phraseological units reveals both shared themes and distinct cultural nuances.

Phraseology (from the Greek «phrasis» - expression, phraseology and logic) is a branch of linguistics that differs from other branches in that it enters speech in a ready state, is incompatible with each other in lexical and semantic terms, and is stable in meaning. The main focus of phraseology as a separate branch of linguistics is on studying the nature of phraseologisms and their categorical features, as well as on determining the directions of use of phraseologisms in speech. Its main and important problem is to distinguish and isolate phraseologisms from word combinations formed in speech and, accordingly, to identify phraseologisms.

Phraseology can be cited as the treasure of a particular language. After all, phraseology shows the history, culture and identity of the people. Phraseologisms mainly reflect the customs and traditions of the nation. However, in English phraseology, along with FBs (in this scientific work, the term phraseological units is abbreviated as FB), which express national traditions, there are also international phraseologisms. Some FBs have preserved archaic elements. It is wrong to consider FBs only as a means of decorating speech; they, like other language units,



have a highly informative nature and are units that perform a nominative and communicative function in the language. There is no language without phraseological units.

Studies conducted by English and American linguists account for a relatively small percentage of English phraseology, and theoretical problems such as the main phraseological problems and the relationship of words, the variation of FBs, methods for studying phraseology, and the development of phraseology as a science were developed mainly by Russian linguists, A.V. Kunin, V.V. Vinogradov, H.M. Shansky, T.N. Fedulenkova.

Phraseology is considered one of the most complex areas of linguistics, which is directly related to a number of sections of linguistics, including lexicology, stylistics, semantics, etymology, morphology, grammar. In the study of phraseology, in addition to the above-mentioned areas, it is necessary to have knowledge of such disciplines as national studies, phonetics, philosophy, history of sciences, and logic.

As is known, any FU consists of words. And the word is the object of research in lexicology. The fact that lexicology and phraseology are interrelated fields is manifested in the fact that in the analysis of words that are components of FB, information related to lexicology is necessarily referred to. Also, the fact that phraseology has been studied as a component of lexicology for many years also proves that these two fields are directly related to each other. The lexical meaning features studied in semantics serve to express the semantic features of FUs and to distinguish different types of meaning in the phraseological field.

A word in a phraseological unit does not always lose its morphological features, morphology allows us to study preserved and lost features. Phraseology includes various structural, that is, phraseological and sentence-like combinations. Syntax information is used in the grammatical and functional analysis of such units. Phraseological stylistics studies the stylistic features of FUs and in this area relies on the experience of lexical stylistics and the analysis of various stylistic units. After all, FUs, in addition to performing a nominative function in the language, are distinguished by certain emotionality and expressive properties. The origin and history of the language are a necessary part of the etymological analysis of FUs.

Several scholars have researched the comparative analysis of phraseological units in English and Uzbek languages. For instance, Saparova Intizor Po'latjanovna's article, «Comparative analysis of phraseological units of English and Uzbek languages,» discusses linguistic features, classifications, and translation challenges of phraseological units between these languages [4]. Norboev Abdulaziz and Kholmuradova Leyla also authored «Comparative analysis of phraseological units in English and Uzbek: linguocultural aspect,» exploring how these expressions reflect cultural identities and values [2].

Furthermore, Pulatova Khilola G'ayrat qizi's study, «A comparative study of idiomatic expressions and phraseological units in English and Uzbek languages,» examines definitions, structures, cultural implications, and usage of idiomatic expressions in both languages [3].

These studies contribute to understanding the linguistic and cultural nuances of phraseological units in English and Uzbek, offering insights into their similarities, differences, and translation considerations.

In English, many education-related idioms emphasize the effort, struggle, and discipline required for learning. For instance, the phrase «hit the books» means to study intensely,

highlighting the necessity of dedication. Similarly, «burn the midnight oil» refers to working late into the night, reinforcing the idea that academic success requires persistence. Expressions like «crack a book» (to open and read a book, usually implying reluctance) and «pull an all-nighter» (to stay up all night studying) further emphasize the rigorous nature of education in English-speaking cultures.

Some English idioms stress the process of learning rather than the effort involved. The phrase «learn the ropes» suggests acquiring basic knowledge or skills in a particular field, while «school of hard knocks» describes education gained through real-life experiences rather than formal instruction. The idiom «old school» is often used to refer to traditional or conservative educational methods, reflecting the contrast between modern and classical teaching approaches.

Uzbek phraseology similarly underscores the significance of education, though with a stronger focus on wisdom and moral development. The expression «ilm – oltin kalit» (knowledge is a golden key) symbolizes education as a pathway to success, much like the English proverb «knowledge is power.» Another Uzbek saying, «o‘qish – insonning ko‘zgusi» (education is a mirror of a person), emphasizes the transformative nature of knowledge, reinforcing the idea that one's level of education reflects their intellectual and moral standing.

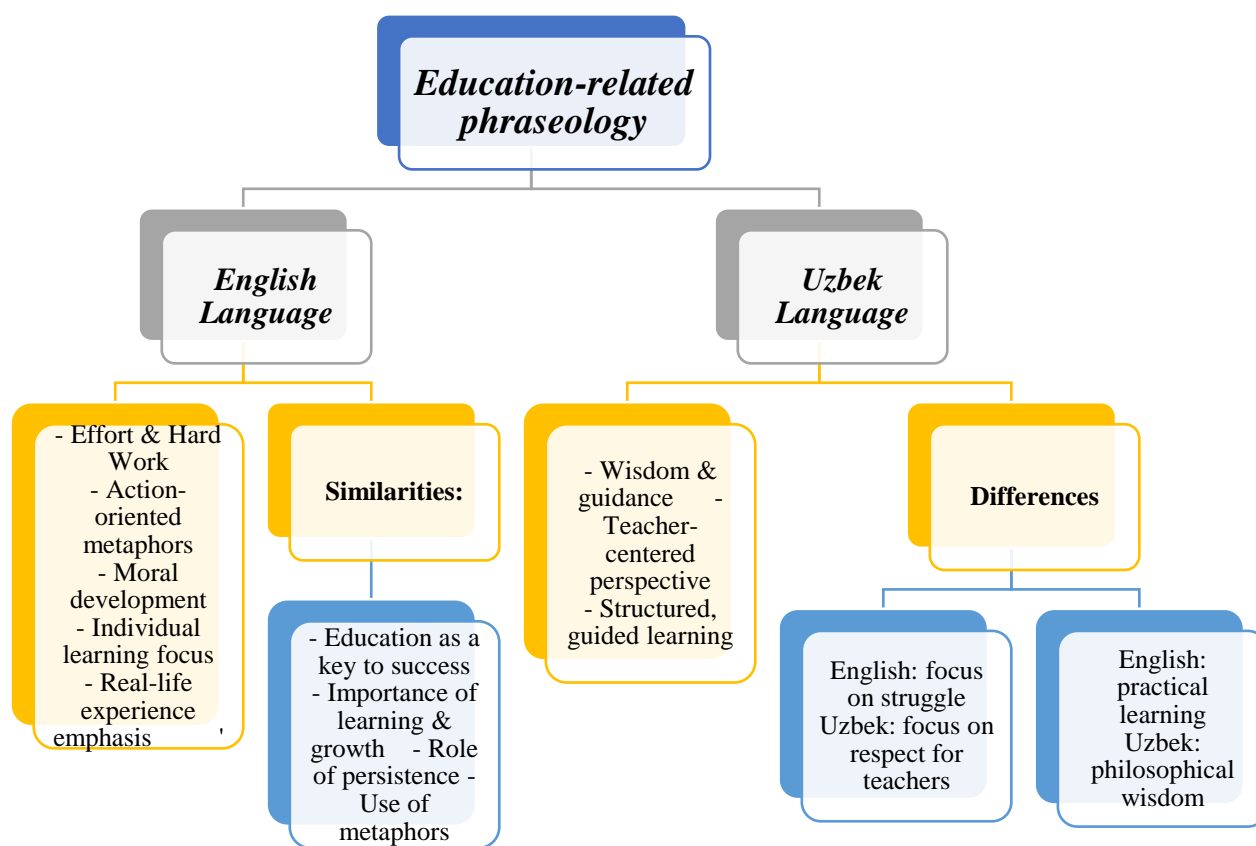
A key characteristic of Uzbek education-related phraseology is the emphasis on patience and perseverance. The phrase «ilmning tagi – mashaqqat» (the root of knowledge is hardship) parallels the English «no pain, no gain,» implying that intellectual growth requires effort and endurance. Similarly, «ilm qidirgan tosh qoqilmaydi» (one who seeks knowledge does not stumble over stones) conveys the idea that education provides guidance and direction in life.

Some Uzbek proverbs highlight the role of educators in shaping society. «Ustoz otangdek ulug‘ (a teacher is as great as a father) reflects the deep respect for teachers in Uzbek culture, similar to the English sentiment «a good teacher is like a candle—it consumes itself to light the way for others.» This illustrates a cultural reverence for educators and their contributions to knowledge dissemination.

When comparing English and Uzbek phraseological units, it becomes evident that both languages recognize education as a valuable and necessary pursuit. However, English idioms tend to focus on the physical and mental effort required to succeed academically, often using metaphors of action, such as «hit», «burn», and «pull». In contrast, Uzbek phraseology frequently draws on images of wisdom, guidance, and moral responsibility, reinforcing a traditional and philosophical view of learning.

Moreover, the role of experience in education is conceptualized differently in the two languages. English expressions like «learning the hard way» and «the school of hard knocks» suggest that failure and challenges contribute to knowledge. Uzbek proverbs, however, stress learning as a guided process, often with the help of teachers and mentors, as seen in «Ustozsiz ilm – chuqursiz daryo» (knowledge without a teacher is like a river without depth).





The comparative study of phraseological units in education-related contexts shows that while both English and Uzbek recognize education as crucial, the conceptual frameworks differ significantly. English phraseology often reflects an individualistic and struggle-oriented approach, whereas Uzbek expressions emphasize the collective wisdom, patience, and respect for teachers. This distinction offers valuable insights into how different cultures perceive and express the role of education in shaping individuals and society.

In conclusion, phraseological units related to education in English and Uzbek reflect distinct cultural perspectives on learning and knowledge acquisition. While both languages emphasize perseverance and the transformative power of education, English idioms tend to highlight the struggle and effort required, whereas Uzbek expressions place greater importance on wisdom, moral growth, and respect for teachers. This comparative study of educational phraseology not only enriches our understanding of linguistic structures but also offers deeper insights into cultural values associated with learning.

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